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WEEKLY REVIEW.

—"Four Years in the Old World" is a book containing the record of the work done by Dr. & Mrs. Palmer in the United Kingdom in the years 1859-63. Mrs. Palmer is well known for her admirable works on holiness, and both she and her husband were greatly used of the Lord as evangelists. We suppose that their labours were as much blessed to the awakening and conversion of sinners and the sanctification of believers as those of Mr. Moody were when he visited England. Wherever they went, in all parts of the United Kingdom, a continuous revival 'appears to have accompanied them.' They preached every where a full salvation, that is, they pointed out that Christ himself with all his fulness became the portion of the soul that submitted to him, with entire self-surrender and with continuous, appropriative faith. Many came forward as seekers of this full salvation, and many were made glad by realization of Christ's all sufficiency. But their retention of this blessing depended on their hearty attention to all the monitions of the Spirit, and it is quite possible that many of the Christians who professed to be blessed in these meetings, subsequently failed to recognize the will of the Spirit in some particulars which they had been accustomed to regard as allowable, but which were not according to the mind of Christ. We read on p. 325:

"We had already commenced our special services at Poole, when we were, in the most humiliating manner, made acquainted with the fact that the leading layman in the church owned the largest number of liquor establishments in the place. This man was circuit steward and sabbath-school superintendent."

Dr. & Mrs. Palmer were shocked beyond measure and immediately determined to leave at the earliest moment. But the laymen were induced to resign his offices in the church, and they consented to go on with the work and there was a powerful revival of religion. Again on p. 409, there is an account of a similar painful discovery at Windsor. They discovered that the basement of the very church in which they were holding their special services was used as a storing-place for spirituous liquors. While they were addressing the people and a solemn awe rested upon the assembly, a great crash was heard and it proved to be a hogshead of liquor which a drunken drayman bunglingly let fall, instead of quietly rolling it down. Before another night had come round, the liquors were all removed and the church had humbled itself on account of its part in this matter. A brewer of the town immediately began to declare that the preaching was of works instead of faith, though he had previously been very much interested in the meetings. But these two references are exceptional; we do not remember any other of the kind in connection with the services. We can hardly doubt however that Dr. & Mrs. Palmer took every opportunity of showing the people among whom they laboured the nature of true consecration. In the last 15 years there has been a good deal of progress among the Christians of Great Britain in regard to the question of total abstinence.

—It is pleasant to see a tree covered with blossoms, and still pleasanter to see the same tree laden with fruit; but it is seldom indeed that the blossoms are not far in excess of the fruit. It is thus in the natural world and it is so in the spiritual world. In a time of revival many range themselves on the side of the people of God, but only a certain proportion of them endure unto the end. This proportion is greater or less according to the wisdom and faithfulness of those who lead in the work, and according to the standard of piety prevailing in the church that is favoured with the revival. So long as the standard is so far below that of the New Testament as is generally the case in the churches of the present day, we need not be surprised if a considerable number of those who seek salvation show at last that they have not attained it. This is not however any reason why we should not value the revivals that are given to the church from time to time. Nobody doubts that the revival under Whitefield and the Wesleys was a great blessing to the church; yet, in a note written a year before his death, addressed to Dr. Adam Clarke, Wesley used this language:

"The account you send me of the continuance of the great work of God in Jersey gives me great satisfaction. To retain the grace of God is much more than to gain it; hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted of perfect love."

He recognized it as a great work of God and had great satisfaction in it; but was still aware that hardly one in three continued to the end. The Methodists as a body have continued; not only so, they have multiplied more than others and would seem to be not behind their brethren of other denominations in spirituality. Other bodies that have welcomed revivals have in like manner expanded and become strong for the Lord. The parable of the sower shows that our Lord did not take any different view of the work that went on in his day from that which is taken by Wesley in the above extract.

—Lieut. O. B. Wood of the Transport service, with nine others, was killed by a band of Waziris, at Chappri. It was 2 A. M. and he was sleeping in front of his tent. Besides the 10 killed 16 were wounded. A company of Sappers and Miners had left the previous evening and advantage was taken by the enemy of their departure to fall upon the insufficiently defended band and make havoc of them. Such incidents as this have occurred so often that one is led to ask, Could it not have been avoided? It seems very cruel to put officers and men in positions where they have not the means of defending themselves from the enemy, but are cut down like dogs; and one is moved to ask if there is nobody responsible for these things?—Since writing the above we see it stated that Lieut. Cazalet, who was in command at Chappri, is under arrest.

—In view of the imperialist tendencies that have been manifest for some years past, it is matter of congratulation that the people of England have shown so conclusively by the recent election that the Government of the country is still in their hands and to be shaped by them. We are not of those who believe that God is carrying on his purposes regardless of the course pursued by this or that Government. When men choose to be misgoverned God suffers them to be misgoverned; when they choose that God's teaching be set at naught, they will naturally forfeit those advantages that are connected with the doing of God's will. Christians are called upon to hasten the coming of the day of the Lord; they are to do this by holy and unblamable lives, by prayer offered for the powers that be, by earnest endeavours to make men acquainted with the word of God. The Bible every where teaches that there is a preparation for the day of the Lord and that this preparation is specially in the hands of the people of God. Christians need to offer constant and believing prayer that the present administration of England may be guided in all things. Some of the members of Government doubtless feel their need of personal guidance. Is it too much to hope that a day will soon come when, as a body, they will feel their need of waiting upon God for the wisdom that cometh from above?

—March 17th last, Senhor Meneses was ordained a Pastor in connection with The Free church in Lisbon, Portugal.

—We have been asked to print a notice of a centennial day for Methodist Sunday-schools, May 30, 1880. The notice will be found in our Miscellany. We beg the attention of those to whom it is especially addressed.

—A writer in the *Bombay Review*, referring to the opinion expressed in a home journal that there are insuperable obstacles in the way of the return of the Jews to Palestine, and to the fact that the Jews in Europe have no desire to return, asks 'are the predictions concerning the deportation of the Jews to be accomplished and those concerning their restoration to fail?' We certainly do not believe that any scriptural predictions concerning the Jews or any other people, are to fail, though many may be mistaken in their interpretations of these. Jeremiah's prophecies are referred to: "He that scattereth Israel will gather him," and "behold! I will gather them from the north country and from the coasts of the earth." In the days of Jeremiah the Jews were carried captive to Babylon which is repeat-

edly called a north country in Jeremiah (see L. 3.) This then was the scattering. To what would the gathering naturally refer but the restoration from the Babylonian captivity? With regard to predictions that are applicable to the days of the present dispenasation, we believe their fulfilment will be the gathering of the Jews to the Messiah, though we are not prepared to deny that there may be a return of the converted Jews to Palestine. So far as we understand the prophecies, they will be essentially fulfilled when the great body of the Jews find that all things that pertain to life and godliness are given them in Christ.

—We have received a pamphlet bearing the following title: "To Matthew Andrew Augusto in remembrance of the time when the closing scenes on foreign titles were written." So far as we can make out, this Pamplet of 48 pp. is a *rechauffée* of correspondence that took place eight years ago, all having reference to the way in which a Goanese title should be rendered.

—"Baroda Administration in 1874. A statement in reply to remarks in the Baroda Blue Book of 1875. By Dadabhai Naoroji." This also appears to be a republication of an old Pamphlet.

—Under the head of "ritualistic performances at Poona" the *Dnyanodaya* publishes a letter from a correspondent at Poona giving an account of the celebration of Easter in connection with what is called the Bishop's Mission. Are we to understand that in this mission the views of the Bishop of Bombay as regards the best means of bringing the people of this country under the power of the Gospel, are carried out? First the writer describes a confirmation service where the Bishop appears to have been got up in an uncommonly grand style. We are not well up in ritualistic millinery, and scarcely venture to translate the account of the costume lest we should make a mistake. Crosses, crosses, crosses on the garments of the Bishop, on the altar, in the hands of the acolyte. On Palm Sunday there was a procession headed by the cross, overarched by palms in the hands of two boys; girls; then, a boy with a red cloth on which a cross was embroidered; boys; then a picture of the crucifixion in embroidery; the choir; the clergymen. This procession marched round the compound of St. Mary's Mission House. On Good Friday there was a visitation of the stations of the cross. At intervals around the compound were pillars bearing pictures of the various events connected with the crucifixion. The procession emerging from the chapel visited these stations in succession, kneeling and praying before each. Easter Sunday was observed at the city station in Vetalpeyt. Here too crosses were carried about, and there was profuse decoration of the altar in the chapel, with the swinging of incense. The writer of the letter expresses his great regret that the Native Christians under the care of this Mission should be misled with the idea that such things as are here described are the great things of the Gospel of Christ.

—We have received the prospectus of a new religious weekly to be published at Calcutta under the title of *The Star in the East*, to be edited by the Revs. R. Robinson and W. Norris. It is to be undenominational and to supply all the intelligence regarding mission work in India that is to be had. The first number is to appear in July, and when we are favoured with a copy we shall be happy to speak of it to our readers.

—The recent fire in Colaba has been the occasion of calling attention to the fact that the means of coping with a large fire are signally absent from Bombay. The duty of acting as firemen here is wholly entrusted to the Police. By way of contrast, we mention what we lately saw in an American paper that once when Dr. Duff was addressing a large audience in Chicago (we think it was) a bell was heard and instantly, to the great disgust of the speaker, about 500 of the congregation siezed their hats and left precipitately. He began to say something about the strange want of interest in what is of chief importance, when somebody whispered to him that there was a fire and that these men were members of different fire companies. There is the greatest possible rivalry between the different fire companies in America (which are all voluntary) as to which shall be found the most efficient.

—What is the meaning of the expression 'goodie goodie' which we sometimes meet with? When applied to an individual, it means one who is more conscientious than the rest of us, and has sufficient strength of character to deviate from the world's ways when these do not accord with God's ways.

—The Bombay Branch of the East India Association have forwarded a petition to the House of Commons, deprecating the decision of Government to throw the expenses of the Afghan War upon this country, and support their argument with a good number of strong pleas, condemning the English ministry out of their own mouths.

REV. SAMUEL GUNDERT.

(*Communicated.*)

The Basel Mission Society has sustained a great loss by the sudden death of the Rev. Samuel Gundert, of Mangalore. He was the second son of the Rev. Dr. H. Gundert now at Calw, in Germany, who was an energetic and earnest worker in connection with the Society from 1834—1858, establishing Churches in Malabar and opening schools in Canara and Malabar and consequently was one of the most widely known amongst the German Missionaries, in South Western India.

Rev. Sam. Gundert was born at Tillicherry on the 4th of August 1840. Though Mr. Samuel was born in India, when he was at the age of 6 or 7 years, he was taken to Europe and was brought up in Germany. When he came to the age of 18, he entered the Mission College in Basel and prepared himself for the Lord's work and in 1863 he sailed for India with Rev. Mr. Graeter and others and landed in Malabar where his father had faithfully laboured for a quarter of a century.

Mr. Gundert was at first stationed at Cannanore, the Military town. He was enabled by his Heavenly Master to serve in the tropic of Capricorn for nearly 17 years without any return to his native country. During his Indian career he has laboured at Cannanore, Chowa, Palghaut and the Neilgherry Hills. While he was labouring in the Blue Hills, among the Badagas, once he was attacked with severe fever and all who were dear and near unto him despaired of his life; but Providence graciously detained him some years more in the Mission field. In 1866 he was married to Miss Elizabeth Isenberg, daughter of the wellknown missionary of Bombay. In 1874, Mr. S. Gundert was called from the Neilgherry Hills to teach in the Catechist Seminary at Mangalore and in that direction he spent fully six years and was happy to see 14 of his scholars active Catechists in the Mission. At the end of 1879, the Home Committee appointed him Secretary to the Mission in India and from his secretariat we possess the 40th Report of the Mission.

Possessing a robust constitution, Mr. Gundert was capable of hard and steady work to an unusual degree and was ever inclined to devote himself to his occupations of whatever kind with unsparing energy and constancy. But some years ago his health began to fail and at last he made a resolution to go to Europe next year.

Just after he has got up the Mission Report, he determined to go to the Sanitarium at Kudramuckh for a change. As Secretary, he was overburdened with official and literary duties, in addition to his usual work in the Seminary. In order to have some strength for the future, he in company with Mrs. Gundert went to the Sanitarium and for some days seemed to be deriving benefit by the change, but however, after a fortnight or so, he was attacked with fever and was obliged to return speedily to Mangalore where the fever turned into a remittent character and on the morning of the 8th May, in his fortieth (40th) year, fell asleep in his beloved Master and Saviour.

Mr. Gundert's work in Mangalore was confined chiefly to the Catechist Seminary, but he also rendered important aid in many other ways. After his arrival to Mangalore, he also engaged in literary work and in 1876, he revised and edited the "Life of Christ" in Malayalam, combined with an English Gospel Harmony. In 1879, he commenced to edit the Poetical Books of the Old Test., translated from the original into Malayalam in 1857, by his father Dr. Gundert. Mr. S. Gundert has kept much more useful and important literary works in his store (viz. he had already commenced to compile Webster's complete English Dictionary into Malayalam,) but all his anticipations have come to a stand still by his sudden death.

As a friend and associate he was genial and sympathizing with all who came in contact with him, christians or non-christians. As a rule, he used, to address the native helpers in the vernacular, as *Brother* and he was designated among some by the same word. During his six years' stay in Mangalore he was highly useful to the poor and sick and was in return, highly esteemed by the christian communitv as a domestic physician. (He used to give Homœopathic Medicines). Few persons have been enabled to do so much good and successful work, or to exert such a wide spread influence in so short a time. And not only Christians, but also Hindoo and Roman Catholics of all classes sought his medical advice and aid. He was ever ready to give his aid and opinion when it was called for and better able than most to give an opinion upon difficult medical questions worthy of regard. Indeed the members of the Mangalore Church in special and all his acquaintances of the station in general have lost a philanthropist and charitable man in his person and may the Lord fill up the gap without further delay.

And his piety was earnest and equable, his faith simple and child-like, his patience untiring. His strict integrity and good sense, his ardent love for right and hatred for every kind of wrong, were apparent to all and gave him great influence. And his behaviour towards the black and white Brethren is laudable. Just a month previous to his death, when he was informed of the death of the father of one of his pupils, he comforted him by a Post Card in the following words:

Mangalore, April 6th 1880.

My dear ————. "I am grieved to learn of your dear father's death, but at the same time rejoice with you, that he is now delivered from all the pains and miseries of the poor world. May the Lord comfort your mother and all the children and may we all have grace to strive to enter in at the strait gate. Time is so short, eternity so long! So let us now send

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our heart, and affections heaven-wards! Giving my best regards to all your folks. With love.

Yours &c.

His sudden death is deeply deplored by his wife and children no less than by his old and grey headed father and mother, brothers and sisters, relatives, friends and all missionary Brethren throughout India and Germany. We miss him very much and we pray the Lord that He may make up for the loss, not so much by filling up the number again, as by imparting the spirit that was in him to the rest of his fellow labourers.

May the Lord, who is the real Comforter, console the widow, and the two children who are on their way to Europe and bring them safely to their destiny. One who knows and loved him.

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SATURDAY, MAY 22, 1880.

RESPONSIBILITY, HUMAN AND DIVINE.

We find in the *Lucknow Witness* an extract from M' Clintock & Strong's Cyclopedia on the subject of the Human Freedom and the Divine Control, which our contemporary considers a correct statement of the matter. We subjoin a portion of this extract, sufficient to bring the position assumed before our readers:

"All moral evil consists in a wrong determination of a free will. God's purpose to preserve His creatures pledges His concurrence in such action of the will only so far as such concurrence may be necessary to enable the will to act according to its freedom. The moral character of the determination is fixed by the creature, and he alone is responsible for it. But when the choice is made, the moral character of the determination is complete; and neither the occurrence or non-occurrence of a resulting outward action can change, add to, or take from the moral quality of the original volition wherein the sin originated and was completed. As soon, however, as the execution of a determination is attempted, the creature steps outside of his own independent and responsible sphere, and enters the realm of God's providence, where *He* assumes the control of all events. The actions of men (in distinction from their determinations,) His control of the Church and of nations, special providences, the course of nature, and the works of grace, are all included under the general term *events*, for which God takes the absolute responsibility. Hence it will be seen that the distinction often drawn between the permissive and active providences of God is of no practical value; and if any such distinction be allowed, it must be by confining the word 'permissive' strictly to the free volitions of the will, and extending the word 'active' to all *events*, as explained above.

We cannot altogether accept this statement of the limits of man's responsibility. We observe that the commands of God relate not merely to mental decisions but to acts. God said to Adam and Eve, "Ye shall not EAT of the fruit of the tree, neither shall ye touch it, lest ye die." But according to the statement made above, Adam and Eve had no responsibility for the act of eating; as soon as the execution of their determination to eat was attempted the responsibility of the creature terminated and that of God began. But the sentence executed upon our first parents was because they had EATEN. In like manner all the commands relate to acts; Thou shalt not do this and thou shall not do that. I know thy works, is the constantly reiterated word of Christ to the seven churches. And at the judgment every man is to be tried according to his works. Now we are perfectly aware of the fact that all sin is in the mind or will; sin is found in the intention and it is also found in the exercise of those powers which God has placed at the disposal of the will, and reaches its maturity only when the designed act has been consummated. The sin is not in the hand that takes the forbidden fruit, but in the mind by which that hand is swayed. What would become of our moral freedom if the mind were liable at every moment to be deprived of the use of those physical powers which God has placed at our disposal? What would become of man's liberty if when minded to say that which was wrong, he was liable to be suddenly deprived of the power of directing his tongue? Men have the sense of freedom because they can use the powers placed at their disposal with as much certainty when they would do evil as when they would do good. It may be that these powers are divine and not human; it is not a finite but an infinite intelligence that enables the determination of my will to utter itself in external acts. I know nothing of the agency whereby my thought is articulated by the mutitudinous nerves and muscles concerned, and cannot but perceive that in Him I live and move and have my being; but whatever be the nature of those powers they are nevertheless placed at my disposal and I am held responsible by God for the use made of them. On the supposition that the responsibilty of God enters as soon as the proposal to do something passes from my thought and purpose to the physical agency by which it becomes consummated act, on the supposition that when the hand of Eve was stretched out to take the fruit, her resposibility ceased and God's resposibility came in, we have this portentous result that God's will expressed in the words 'thou shalt not do it," was contradicted by that will of God which was responsible for the doing of the deed. God has invested man not only with power of willing, not only with mental power, but has given him dominion over his own physical powers; and not only so but over the world in which he is placed. And it is this that makes the earth to be under a curse. As it would have been for the unspeakable advantage of nature if man had continued faithful to God, so his departure from God has entailed a curse upon the world over which God made him ruler. Therefore it is that Satan is called the God of this world, because of the terrible ascendency of evil through man's apostasy. Therefore also is it that creation is represented as groaning and travailing in pain together until now, because of its subjection to vanity, i e. to the proverted will of man, until the time of the manifestation of the sons of God.

The writer whom we have quoted refers to certain passages of the Bible in which God is spoken of as having been the author of acts that were really carried out by wicked men; and finds the reconciliation of these with those passages in which the complicity of God in evil acts is denied, "in the divided sovereignty which allows man to be supreme within the sphere ot his volition, and attributes all outside of the mere mental fact of free-will determinations, to the will and operation or co-operation of God. Upon any other hypothesis (he says) it is not possible to draw the dividing line between divine and human responsibility; and therefore, if this be denied, the hope of constructing any consistent doctrine of divine providence must be abandoned."

We believe this last assertion to be quite unwarranted and we deny the statement "that the distinction between the permissive and active providences of God is of no practical value." We believe the distinction to be a valid one, and the one that is naturally suggested by Scripture. The same Scripture that says that God hardened the heart of Pharaoh tells us also *how* he hardened his heart. He simply placed him in circumstances in which his natural disposition was free to act. The plagues alarmed him and so far softened his heart that he consented to what was proposed; but as soon as the plague, i. e. the manifested power of God, was suspended, his heart returned to its normal state. God has placed not merely the physical powers of man but the forces of nature to a great extent under the will and responsibility of man so as to enable man to realize that he is a free agent; and it is man and not God, man altogether and not God at all, who is responsible for all the evil that is done under the sun. When Christ said to Pilate "Thou couldst do nothing at all against me except it were given thee from above," he recognized, as every believer is privileged to recognize, the permissive hand of Him who has promised that all things shall work together for good to them that love God. The apostles speak of those who with wicked hands have crucified the Lord of glory. The cross of Christ is constantly presented to us as at once a demonstration of the love of God who *spared not* his own Son, and of the alienation and wickedness of man who crucified the Lord of glory.

When God endowed man with this power over material things he intended that the result should be for his glory and for the good of the universe, whatever might be the course taken by man. If man apostatized, the earth would be soon filled with a race bent on breaking the commandments of God and by the resulting misery and confusion bringing out by contrast the excellency of God's commands, and in the most striking and terrible way conceivable manifesting the enormity of sin and self-will. In the description of the day of judgment given in II Peter III, we are told that the earth also and the works that are therein shall be burned up. But why, if man is not responsible for those works?

ASSURANCE AND POWER.

MRS BOOTH who, in conjunction with her husband, has been long and successfully connected with the Lord's work among the masses in London and elsewhere, has of late been addressing audiences of a different character at the West end of London on such subjects as "Aggressive Christianity" and "Experimental Godliness," and her addresses, as reported in the *Christian* appear to us to be eminently worthy of the attention of the Christian public. At one of these meetings she made some remarks on Assurance, recognizing it as not only the privilege of every Christian but as an essential element in the Christian life. She points out that "Assurance of salvation is the testimony of God's Spirit to a fact which has transpired." "If you are truly saved, God's Spirit will witness to the fact. If he does not so witness con-

clude that you are not saved. See what it is that hinders and never rest content until the witness is given." This accords with what Paul says on the subject; "The Spirit of God witnesseth with our spirits that we are the sons of God." "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father." There are doubtless many Christians who have not been informed of their privilege in this respect; some interpreter of the word has come in to hinder them from perceiving the privilege that is set forth in the word of God as theirs; they are sincere in their consecration, but are hindered by their misapprehension of the teaching of the book from claiming their rights in Christ. One misconception of the word leads to another; not believing it to be their privilege to know assuredly that Christ is theirs and they are Christ's, they are not able to claim with confidence the mighty power of the Spirit in the conflict with sin; and thus they go through life sustaining grievous defeats from sin, and with anguish of spirit reconsecrating themselves and trying again. The Apostle Paul says: "I therefore so run; not as uncertainly; so fight I; not as one that beateth the air." Now a man who is running a race needs to have his eye fixed distinctly upon the goal. If he does not know exactly where the goal is, he will not know exactly in what direction to run. His course will be marked by oscillation, deviation now to the right, now to the left. A man who is purblind, will be likely to sustain a defeat in an encounter witn a man of keen vision; his defective sight will cause his blows to fall uncertainly. Columbus would never have been able to steer as he did directly west, if it had not been for his assured faith that there was land to be found in that very direction. It was the firmness of his faith that enabled him to triumph over all that stood in the way of his discovering America. Assurance of faith enables a Christian to go forward with the conviction that divine wisdom and power accompany him. Without this a man has simply the force of his own desires and resolutions to keep him in countenance; and many a Christian can testify from experience how wretchedly inadequate these are to enable him to cope with the difficulties and antagonisms of this world. The hour which witnesses the transition of a Christian from the condition of vague hope to that of assurance of faith, is an hour that beholds an extraordinary change in his efficiency. It is like life from the dead. We refer to that assurance which is given by the Spirit of God. Many people have an undoubting belief that they are Christ's simply because they take things for granted which they have no right to take for granted. When brought into scenes of peculiar trial their faith will vanish into thin air. But when a man fully and intelligently submits to the Lord Jesus, making himself over without reserve to the Spirit of God, consenting that Christ's will should be authoritative in him instead of his own, it is then his privilege to ask by faith for the witnessing Spirit, and to receive the same; he will then be strong in the Lord and in the power of his might. If after that he begins to feel as though this strength were his in such a sense that he is not so dependent on Christ for it as he was at the beginning, it will depart from him, as Samson's did from him, or as the kingly authority of David departed from him at the approach of Absalom. Christians need to make their calling and election sure; not merely know that they are going to be saved one day by Christ, but that Christ is theirs *now*, to enable them to do the will of God and to triumph over all that opposeth. We make the following extract from Mrs. Booth's address upon this subject:

Next to assurance we have POWER OVER SIN. In this also Christ supersedes the Law. This is a necessity of our position. We have been bondslaves of sin. If there is no deliverance from this dreadful tyranny, how is it that the Holy Ghost sets every true child of God struggling after it? You will hear people arguing against the possibility of having this deliverance. Yet the next time they pray they ask God for the very thing they declare to be impossible. How does Christ give this power? Does He impart to me something apart from Himself, and leave me to make the best of it? No. *He unites me to Himself.* I am dead to the law through the death of Christ, that I may be married to Him in his risen life and bring forth fruit unto God. You say, Explain it. We cannot explain, it, but we know it. The mystery is too great to be explained, but the truth of it is beautifully illustrated by this figure of marriage. Through this union I have power to conquer and subdue that which was formerly my master.

No, power does not come through knowledge, If knowledge could save people, what a wonderful world we should have! But it is as powerless in itself as ignorance. A man's head may be crammed with knowledge of the truth, and yet he may not be a whit nearer God or more like Christ. Indeed, people who have known the most have been the greatest slaves to sin. I could give you illustrations from letters I have received during the last fortnight; some of them have been from ministers of the Gospel of no mean standing, who confess themselves the bond-slaves of some besetting sin. It is not, I repeat, by knowledge, but by *union with Christ.* Except the branch be united to the vine, no living sap can circulate in its fibres. You may be so like a branch that no one but the gardener can tell, but if there is no communication between the branch and the vine there will be no fruit, however fair may be the outward appearance. Oh, the weary, unfruitful years of striving that some professors have passed through! They would be ashamed to tell it, only the approach of death forces it from their lips. They have been trying to perform the functions of living men, when they have never been spiritually made alive—have never been renewed in the spirit of their minds.

If any of you have not experienced this union, never mind who knows it. People will ask you, Do you believe this or that? You say you do, and your mistaken spiritual guides reply that then you are a Christian. Tell them that they are miserable comforters, and you will never be satisfied till you *know God.*

KEEP YOURSELVES FROM IDOLS. V.

WE have spoken of the idolatry of Intellect, and wish to say something more about it. Christians who allow themselves to be more attracted by the brilliant qualities of some distinguished person than they are repelled by his want of loyalty to the truth of God, are guilty of this idolatry. The man who is endowed with great intellectual gifts is placed under a special responsibility to consecrate them to the support of what is good and true. His divergence from the truth is more culpable than that of the ignorant man who betrays his ignorance and his opposition to the truth every time he opens his mouth. But the vulgar declaimer against revealed truth is regarded with aversion by Christians, who are at the same time willing to honour some one of acknowledged gifts whose skepticism is of a more covert character. They are induced to believe that it exhibits a charitable spirit on their part to give the right hand of recognition to such a one, by receiving, it may be, his books into their houses or in other ways commending his writings; but the mystery is—why the man that is placed by his peculiar gifts under a peculiar responsibility is to have the benefit of this charity, and the uneducated man whose influence is comparatively null should be denied it. Charity is that which worketh no ill to our neighbour; can it be said that we are not working ill to our neighbour when we lead him to think that false teaching is condoned by brilliancy? True charity requires that we should constantly set truth above all else. It is because of the idolatry that we are speaking of that so many of the rising generation are coming to think that it is the mark of a superior mind to make light of religious convictions and look smilingly on skepticism. The parent was thoroughly grounded in his religious belief, and had no thought of giving up his convictions because some of the writers whom he admired spoke depreciatingly of them; the son influenced in favour of these writers by his father's commendations and not having the same grounded faith in God's word, is led to embrace their skepticism. What we have said of a father and his son is true of the generation and its successor.

He that endued us with intellectual power never intended that this should be divorced from the moral sense, but on the contrary that it should be constantly under the direction of the latter. No one that studies the matter thoroughly and impartially, can help seeing that the intellect can only be fully and harmoniously developed when it is in close alliance with the moral sense. To make this clear, we ask every one to consider how much his mind is affected by the stimulus afforded by a sense of obligation. We do not mean a painful sense of obligation; but that which rules in us when we have given ourselves fully to Christ, and realize that his grace is sufficient for us. Such a man has ever before him the true standard of God's word and by means of it he is able to test every thing that presents itself at the door of his mind for admittance and to ascertain its true character. His mind is part of his immortal nature which he is to educate for God, and he is constantly urged to do what he may to improve it. Under the influence of an enlightened moral sense he avoids that waste of intellect which comes from occupying ourselves with a great many things that society bids us attend to; we find out our proper business in life and seek to be fitted for it in the highest degree. In all study there is needed, first, a zest, a desire; 2nd, discrimination, so as to know what is really valuable and what is not; 3rd, a clear perception; 4th, prolonged attention, so that the truths acquired may sink into the mind and add to its capacities. Now an enlightened sense, i.e. a just sense of our accountability to God will help us in all these particulars. What a task the schoolmaster finds it to arouse and keep alive the attention of the scholar; in fact, it is only at times that he can succeed in arousing the interest of the scholar. But let the scholar be actuated by an habitual sense of

his responsibility to God, and he will have a continual incentive to apply himself, and to endeavour to get the best grasp of that which is set before him. We have no hesitation in saying then that the best development of the intellect is dependent upon the sense of obigation. Given a boy of considerable intellectual ability with little sense of obligation, and another boy, comparatively stupid but with a keen sense of obligation, and it is certain that the intellect of the latter will be more harmoniously and more fully developed than the other, and that it will not be long before his superiority will be recognized by all.

We know nothing of the real triumphs that wait upon the human intellect, and must wait till the kingdom of God has come in the hearts of the young, bringing them under the power of God's mighty love; then we shall see that the Spirit of God knows how to recreate the whole nature of man and endue it with the highest intellectual gifts. Notice what is said about the wisdom that cometh down from above: It is first pure, then peaceable, gentle, and easily entreated, full of mercy and good fruits, without partiality and without hypocrisy. What a wonderful account is this of wisdom! Every one of the characteristics mentioned is of a moral character. What then are we to think of that which is called education in the present day in which the moral element has scarcely any place? But especially what are we to think of those who profess to be Christ's and to be guided by the wisdom from on high, who are so much more concerned that their children should attain to the scholarship of the world's curriculum than that their children should be under the influence of truths that will save them from the evil that is the world? Is not this idolatry?

REMINISCENCES. LXX.

Some perhaps may wonder why we go on with these quotations from the journal kept by Homunculus; but we feel bound to do it, as they constitute the record of the stages by which a soul was strangely and circuitously brought from darkness to light.

November 2, 1843. I do not know whether the predominant power of hope in my mind be the cause of greater solace or misery. It often has the evil effect of postponing and making more difficult the turning point of resignation. But, as in the present instance resignation will be impossible, (yes, criminal, cowardly, vile,) and so to be regarded as a devout person would consider resignation to the loss of heaven, I think that the indefeasible hope within me is a blessing. Yet there are moments in which I pay fearfully for its long consolations. The other night, Oct. 31, at the dead of night, the moonlight streaming into my chamber, all the false, the horrid death-notes that have been forced into my ear, resounded within me like the dread enunciations of an inevitable doom. Hope for the time was spent; not a ray. She would surely die. I was nearly wild with agony. A dreadful night. But the beams of the next day's sun quickened once more the fervour of hope. I hope now. But my heart is always full with repressed tears. What a faculty of gladdening myself I possess in my imagination. Every day some new dream takes me from the real world and gives me many hours of delight. This morning for instance what happiness was mine for nearly an hour! my fantasy was: the physicians had said, blood of a healthy subject would restore her, and I gave mine; they were bound to eternal secrecy; day by day, pound after pound I gave of my blood and every day I was cheered with tidings of her convalescence; as I descended to the grave she returned to life; and I died blessed for she at last stood clothed in pristine health and she would never know that her new life was my gift. Beautiful dream! would that it could be realized! but alas, but oh the awful thought! her restoration depends on an invisible, inexorable agency over which the entire population of the earth, leagued and animated by my own hope, all mankind, the entire race of human beings, have not more influence than the tiniest mote that trembles in the sunbeam. All the most sacred places of the earth might stream with sacrifices and not forward by one pulsation her recovery. The martyrdom of all good men were of no more avail than one of my tears. And all the tears of all the most godlike of earth would bring her less succour than a momentary spring-shower. Oh the dread mystery that marches before time! Oh for some assurance that there is indeed something that marches before time, that time is directed, that time is not a senseless, arbitrary, supreme nonentity. That a Will is cognizant of her malady and provident of her end! That the hours that come to her receive their instructions from a supreme intelligence. I have a faint, unnecessary belief that there is a providence for the race, the genus; but unfortunately I have not the beneficent belief which recognizes a providence for the individual. What is the race to me? I would offer up the whole earth for her. Oh for something to pray to! Oh that there were no ills but such as sacrifices might remove! I never thought that I should regret the dissipated illusions which left me in utter immedicable doubt of all beyond nature. For myself alone, I never should. If I walk in the eye of a God or not, if my soul is perishable or immortal, is a question that never troubled me, though often asked; would never trouble me; but if her soul shall re-exist or not is one that agonizes me. It shall, it must; hers, if no other. Folly! Can we believe in such eclectism? Hers and all then. Oh, if I had never contemplated any soul but hers, had never morbidly gazed on my own mind, the doubt would never have been. But why speak of annihilation? Is there not anguish enough in the thought of death for her? The thought were intolerable, and I write about it because it is not truly, visibly in my mind. A distinct, undivided conception of such a thing has never come there. For I yet know that she shall live. But the necessity of hoping is sadness enough. Oh that I were vilely superstitious and had before me some symbol in whose divine efficacy I had rooted faith, and could kneel before it and pour out day and night my misery and hope in prayer. Prayer! beautiful invention! There is such a solace in weakness, such pain in the involuntary, unavailing fortitude of isolation. No I can never taste the sweet relief of prayer, the thought that by burning words I had obtained relief for her. For I can see nothing to pray to, and my words would be as hypocritical as cold. Admirable being! Apollonia [the name of the chief character in the work that Homunculus was then writing, and to which he gave the name of Erythreus,] is but a faint, faint portrait of her. All of her own sex that approach her, even for a few minutes only, are forced to forget themselves, their own enthroned interests, their merits, their pettinesses, forget the woman in themselves and recognize only her excellence. Did I not see the other day an elderly lady whose eyes glistened with a peculiar sensibility as she spoke of having known her as a child of singular fascinations? Oh my wasted life! The wasted years when I did not know of her existence, when she was only dimly seen in imagination and hope. And to think that I cannot see her; every body except myself; menials, marble-hearted physicians, nurses, every body.

November 9. Better, beautiful word! But no, an ugly cacophonous word, not worthy of its sense. *Mieux* is hardly better. There is no articulate token of goodness in the sound of it. *Mejor*, a rude masculine word. *Besser* is still worse. *Meglio* is best, is excellent and fitly expressive. *Sta meglio, meglio, meglio.*

17th. Have had a week's remission of tears, a week of assured and patient hopefulness, a week of comparative consolation. But it is cruelly terminated. I have just received information that the evening before last her physician declared to her that she had put two months to live. Her friends, wishing her to see another physician, disclosed to her that the doctor was dealing insincerely with her, encouraging her while he discouraged them. She declined however, unwilling to pain the physician in attendance, and asked him to tell her what he really thought of her case, and he then told her that she had but two months to live. I regard his proceeding as most unjustifiable and only calculated to accelerate the event.

18th. *Meglio, meglio, meglio*, and my mind is again a serviceable thing. She is too good for earth, says one to me. Why for earth? Earth wants all the good souls it can have; wants them more than heaven, I think.

INTERNATIONAL BIBLE STUDY.

May 30th, 1880. *Matthew VI.* 24-26.

No man can serve two masters, because the commands and requirements of the one are sure to clash with those of the other. The people who are trying to serve the world and God at the same time, have really the idea that God will be content with such residue of service as they can render when the demands of the world have all been met, or they fancy that there is an understanding between God and the world to the effect that the latter shall be free to command the services of the Christian whenever there is occasion. But how insulting to God is such an idea! God has called you out of darkness that you may fight against the powers of darkness, and you begin by engaging to do nothing without the permission of the very world that you are to fight against, and at the same time persuade yourself that God is acquiescent in this base transaction. We sometimes hear Christendom divided into so many Romanists, so many Protestants, so many Greeks &c. &c. But if we could divide all nominal Christians into those who are serving Christ and those who are trying to serve God and Mammon, we should probably have a small majority of true Christians and a prodigious host of the betrayers of his cause. Yet we all glory in the Sermon on the Mount and think there is nothing like it; and it condemns us more terribly than the law that was thundered from Mt. Sinai. "My words shall judge them in the last day." The world has no objection to our following the Gospel if we allow *it* to supply the commentary.

"Take no thought." Let not your anxiety be for the goods of this life. Let your great concern be to please God who has the bestowal of these and of goods infinitely more valuable. Your heavenly Father will see to it that you want nothing that is really essential. Instead of allowing your earthly business to interfere with the service of God, learn that nothing has power to be of any benefit to you unless it has the smile of God upon it. It is idolatry to act as though wealth could secure to you any blessing whatever apart from the assent of God. Can you by any amount of thinking increase

your stature? if you could, it would be only an insignificant alteration of a *circumstance* of life; yet you imagine that wealth secures to you the means of prolonging your life. You have more confidence in your own taste than you have in God's, and fancy that you can beautify yourself by your apparel more than God can do. Look at the flowers; note their exquisite beauty; if God saw fit could he not put beauty on you? Go to your heavenly Father and tell him you wish to be more comely. He will say to you: In whose eyes? In mine? in those of your Saviour? of the apostles? of the holy angels? or in those of a rebellious world? You are obliged to answer, In thine, O Holy Father! He will then say to you: That adornment which shows that you are disregardful of the world's praises, is best in my eyes. That which will best serve to weaken the power of self in you, becomes you best in my regard. That which will best fit you to be an example to young believers and dissuade them from seeking the honour that cometh from man, is the most befitting in my eyes. I am thy bride-groom and will adorn my bride with those things that have most value in my eyes. If, like the potentates of earth, I were to adorn thee with pearls, diamonds, and the like, it would appear that what men value most I value most. No, I will show men what I esteem most highly, by the ornaments that I put upon thee. I will deck thee with humility, self-denial, long-suffering, patience, purity, generosity, compassion and the wisdom that cometh from above.

"After all these things do the Gentiles seek." It is then heathenish to be much taken up with the questions, What shall we eat, drink, put on, how shall we furnish our houses, how many conveniences and comforts can we introduce into our life. Men have grown up from childhood in the habit of surrendering themselves to the influence of the things of time and sense and the tendency to allow the mind to be controlled by these has a prodigious strength. Now the great need of the Christian is to be brought under the power of the things of faith. The habit of a life-time is not easily overcome There must be great attention given to the word of God in which these things are brought before us, in order that our faith may grow exceedingly. Christians are encouraged to believe that whatever sacrifices of worldly good may have to be made in the endeavour to come under the sway of the things of faith, will be made up to them by their heavenly Father, who knows how far they have need of these things.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." 33. The kingdom of God is righteousness, peace and joy, in the Holy Ghost. The Spirit of God brings the kingdom of God into our hearts. The kingdom of God is God ruling. The will of God sovereign in the heart, is the coming of the kingdom; the answer to the petition Thy Kingdom come. Seek to have the beatitudes written in your heart and in your life. These are the laws of the kingdom. This is the best transcript of the character of Christ that we have, though elsewhere he has told us more about the means of attaining to conformity with it; and the disciple is to be as his master. We are created anew in Christ Jesus unto righteousness and true holiness.

"Take no thought for the morrow." Be not anxiously concerned for to-morrow. Men are more occupied in meeting future wants than they are for those of the present. A man would think himself close upon the border of ruin if he had nothing but the kindness of God to depend upon for to-morrow's supplies. What an infinite pity if those who have faith in God were to act so as to convey the impression that they have very much the same idea regarding a supply ahead.

CORRESPONDENCE.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

To the Editor of the Bombay Guardian.

SIR,—I was present at the annual meeting of the Young Men's Christian Association last Tuesday, and one thing that struck me, among others, was the irregular way in which the office bearers were appointed. I never knew that it was a rule of the Association that the ministers of the different churches were to nominate the members of the General Committee. So far as I can recollect, the practise in past years has been for the members of the churches who belong to the Association to elect from their respective communities four gentlemen to serve on the general Committee. Again, there is no rule under which gentlemen who are not members of the Association can serve on the Committee. I am certain the rules require that the Committee shall be composed only of members of the Assn. Why, then, were outsiders appointed at the last meeting? I give one instance. To represent the Church of England, gentlemen were appointed, who, unless I am mistaken, are not members of the Association. One of them resigned about two years ago because, he said, he thought young men ought to take a greater part in the management of the Association.

I have never before attended a meeting where the proceedings have been so much out of order. All the propositions (excepting that relating to the adoption of the report) were made by the chairman and considered as carried without being seconded. I write in no captious spirit, but I am one of those who believe that if greater care had been taken in past years to unite in the Association *young men* who have the Master's work at heart, the work among the members themselves would not now have been at a stand still. Men of influence and position may be required (indeed they are essentially necessary on the Building Committee) but young men in the lower grades of society ought not to be overlooked if they poseess the requisite spiritual attainments. After all, some of the men whose names have been given have very little influence over young men in Bombay for whom the Association, I believe, is chiefly intended.

May 10. Yours faithfully,

MEMBER, Y. M. C. A.

[Our correspondent will hardly deny that the meeting responded with great unanimity to the propositions that were brought forward, and that the complaint about the overlooking of the young men was immediately attended to and a number of them were added to the Committee.—*Ed. B. G.*]

DEAR MR. EDITOR,—I read about a fortnight ago, a report of the meeting of the Senate of the Bombay University, published in the *Bombay Gazette*, wherein it was stated, that the widow of Venayekrao Jogonnath Sunkersett offered to sell the Chinchpoogly Bungalow mortgaged to the Bombay University and pay the proeeeds thereof to the University, but instead of agreeing to the proposal of the widow, as suggested by Mr. R. J. Bhandarkar, it was resolved, that the property should be given to her without obtaining the agreed sum of Rupees Ten thousand or any part thereof. It does not appear from the published report, that the Senate learnt that the widow was in such needy circumstances, that the Senate should make a present to her, of the property mortgaged to the University, by her husband. I trust some move will be made in this matter, when the resolution is to be confirmed, at the next meeting of the Senate.

DATTIA.

DEAR EDITOR,—In one of the Bombay papers of a recent date, the following appears:

"A Church without sermons, has been esta-
"blished in New York, for the benefit of those
"who desire to join in the services of the
"Episcopal Church, without being obliged to
"listen to a lengthy discourse from a too often
"uninteresting preacher. When, asks the Mad-
"ras Mail, will some philanthropist introduce a
"similar innovation in India?"

When I read this, I could not help thinking that if there are many places in India, where the services are conducted as they are in the Episcopal Church in this place, it would not be strange, if there should be not simply a cry for Churches without sermons, but for no Churches at all, for any thing more tiresome and unprofitable than a religious service, as conducted by the Chaplain who ministers here, I can hardly conceive of. On the Sunday after my arrival, I went to attend the evening service at the Church, hoping to get some spiritual, refreshment (for altho' *a Dissenter*, I can nevertheless enjoy, and gratefully appreciate the ministrations of the Church of England, when conducted, by an earnest and godly Clergyman,) but alas! I was sadly disappointed.

On arriving at the Church, a neat and attractive edifice, I found, already assembled, a large and fashionable congregation, amongst whom were H. E. the new Govr. of Bombay, the Commander in Chief and their respective attendants. "What a splendid opportunity thought I, "for a faithful preaching of the glorious gospel of the Son of God."

The service had just commenced when I entered, and I had to take a back seat, the congregation was standing, whilst the Chaplain was mumbling forth some words that were quite unintelligible from where I sat.

About half an hour was taken up with the reading of the prayers by the officiating Clergyman, the reading of two Scripture lessons by a layman and the singing of a Hymn by the Choir and congregation.

The reading of the Chaplain was simply execrable—if his object was to approach as near as possible to reading in an *unknown* tongue, then he succeeded admirably, for had it not been for my familiarity with most of the prayers which he read, I should scarcely have understood a single word that he uttered. On announcing the Hymn, after the Prayers, he did it so imperfectly, that it was quite ludicrous (barring the solemnity of it) to see the perplexity of many in the congregation, as they turned appealingly one to the other and asked "what DID he say." A gentleman thus appealed to by a lady would significantly shrug his shoulders and with a most sympathising look would seem to say "My dear Madam, how "*can* I possibly tell."

As soon as the Hymn was concluded, this member of the "*Apostolic succession*" leaving the desk from whence he had read Prayers, proceeded to the preaching stand, and first turning his back upon the congregation and humbling some unintelligible world, he then commenced his *sermon*!

For about *half an* hour, a dull, monotonous, unintelligible sound, fell upon the ears of that poor afflicted congregation, until to the great relief of all, the Chaplain suddenly closed his manuscript and again turning his back upon the people, he once more muttered unintelligible words, and then with the singing of another hymn, and the pronouncing of the Benediction, to the manifest relief of every body the tiresome semi-Romish service was

ended. In the same pew with myself sat two young officers, who during the reading of the sermon seemed almost at their wits' end to know how to kill the time. Poor fellows! how I pitied them!

What a marvel it is that an intelligent and highly educated congregation will submit Sabbath after Sabbath, to such inflictions!

I suppose it can only be accounted for by the fact that this kind of Ministry (weak and inefficient as it is) is nevertheless maintained and supported by the Government patronage, and thus it is that whilst, as I have reason to believe, many of the people despise such services, and say in their hearts "What a weariness is it?" Yet they attend them because it's fashionable to do so. And how very devout IN FORM, these people are in church. A gentleman comes in and immediately on taking his seat, he puts his hat up before his face and eagerly looks into it for a few minutes, as though he had suddenly discovered some object of interest there, whilst by his side kneels a lady, most elaborately gotten up after the latest Paris fashion and with artificially colored cheeks, who with most demure looks, whispers to *herself*, some formal prayer. Bye and bye the whole congregation kneel together and calling themselves "*miserable sinners*," and confessing their sins, they receive absolution and remission *at the lips of the priest*, and pray that they may hereafter live "a godly, righteons, and sober life, to the end that they may at the last come unto life everlasting," and then, at the close of the service, they go away to talk about the next Ball, or spend the Sabbath evening at a dinner party, and all thro' the coming week to serve mammon with might and main, finishing up on Saturday night with a dance, to get ready for the Holy communion on the succeeding Sabbath morning, and the attendant confession of all their misdoings as "*miserable sinners*." What a dreadful mockery is all this! and how applicable the word quoted by our Lord in xv Matthew 8. "This people draweth nigh unto me with their month, and honoureth me with their lips, but their heart is far from me."

Surely it is high time that the unholy alliance of Church and State, which facilitates such a condition of things should be severed, and that the system which gives room for the entrance into the sacred office of the ministry of men who, without any regard to a Divine call, simply seek for "a living," should be for ever abolished.

Oh! how much the nominal Christians in India need the earnest, faithful ministrations of godly men, truly called into the vineyard by the Great Shepherd and Bishop of souls! Would to God this need was *felt* and *realised* by them.

For what wonder is it that with such a ministry as the Episcopal Church in this land [illegible] (saving a few honorable exceptions, whom I greatly respect and love in the Lord) it is a notorious and obvious fact that the nominally Christian population amongst us, is by its misrepresentation of the Christian religion in the life, the most formidable barrier in the way of the conversion of the heathen. "Like priest, like people." How strikingly appropriate in this case, is the word of Ezekiel xxxvi. 20.

"And when they entered unto the heathen, "whither they went, they profaned my holy "name, when they said unto them, These are "the people of the Lord and are gone forth "out of his land.

How long O' Lord, how long, shall this state of things continue? Will thou not here in India speedily fulfil that other word of thine —23 verse. "And I will sanctify my great "name, which was profaned among the heathen "which ye have profaned in the midst of them, "and the heathen shall know that I am the "Lord, saith the Lord God, when I shall be "sanctified in you before their eyes." Methinks it well becomes all the sincere followers of our Lord to be more united and more earnest in prayerful efforts to stem the torrent of Romanism, Ritualism (if anything the most dangerous, because the most sutble form of Popery) Formalism, and open ungodliness which curses the land.—O' for a mighty crying unto God to lift up a standard against the common foes of the Church of Christ and O for the speedy overthrow of everything that exalteth itself against the true and living God.

Yours sincerely,
A PILGRIM.

Mahableshwar, 19th May 1880.

BOMBAY YOUNG MEN'S CHRISTIAN ASSOCIATION.

DEAR EDITOR,—If kindly faces, kindly words, good singing, excellent tea and wholesome cakes with a fine gathering of friends and guests make a successful Tea meeting, the event amongst our sailors last evening on the "Guy Mannering" was quite a success. With the near approach of the monsoon the Association's work in the Harbour is coming to a close, and before we quite give up the services until the fair weather again sets in, it is usual to have this gathering for social converse and enjoyment.

Earnest Gospel messages were delivered by the Rev. G. H. Blackie, Dr. Macpherson, Mr. J. Morris, Dr. Partridge and the Rev. O. Shreves; and these were supplemented by individual personal effort amongst our Sailor guests. We were glad, in two or three instances, to hear of the humble trust of some as they acknowledged their interest in the Saviour; we were glad to grip the rough hands of these "toilers on the sea" and wish them God speed in their Christian career.

One boy interested us much. He seemed to be only about thirteen years of age. He told us of a praying mother at home, but his voice faltered as he said he had a father who was a drunkard, and whom he wanted to be saved. The lad had left home and got on boardship as a "stowaway," and now he feared to return to his father. Poor boy, with hardly any prospect of work ashore, he did not know what to do. We encouraged him as best we could, and will kind friends remember the poor boy's trouble at the throne of grace.

Going to the Bunder, we were glad to notice that the work upon the foundations of our Hall and Coffee Room had been started. Now is the golden opportunity for those who sympathize with us in our efforts amongst the seamen to help us with their substance. Invest in this enterprise for your own sake as well as for the sake of others, for blessing others, you will be blessed. Help us to complete our Building right off, by giving quickly.

J. N. HAWKINS,
Joint Hon: Sec.
Y. M. C. A.

Epitome of News.

SATURDAY, MAY 15.

—*Times of India*: "Mr. Webb's written judgment of the disputed election of a member to Mr. Kirkham's vacant seat in the Corporation will fall like a thunderclap upon that august body. As we read it he pronounces some sixteen of their members, including Dr. Cook himself, to be illegally elected, and thereby invalidates every action taken in the past by the existing Municipality."

—Another man, injured by the Parel explosion, has died.

MONDAY, MAY 17.

—Governor Long of Messachusetts lately issued the following Proclamation: By and with the advice and consent of the council, I hereby appoint Thursday, the 8th day of April next to be kept throughout the common wealth as a day of fasting, humilation and prayer. Let us keep it in the devout spirit of our fathers. Be it a day of rest; and, whether we worship together or apart, let the hush of the love of Almighty God, and a thrilling sense of our dependence upon Him who hangeth the earth upon nothing, and in whose keeping are our immortal souls, fill our hearts and quicken us to higher service. Let us pray that His blessing may still be upon our commonwealth, and make its institutions and its homes yet more and more the nurseries of virtue, peace and happiness; that our labors may bring forth good harvests and our lives good fruit; and that our charity may expand toward the measure of the divine example and teaching of His Son, till it reach our fellow-men everywere, and hold them all as indeed children of one Father in heaven. And let us especially remember those who are desolate and oppressed, so that the Master's words may be said to us: "I was an hungered and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in; naked and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came unto Me."

TUESDAY, MAY 18.

—The *Times of India* draws attention to the frightfully obscene language used by the lower classes of the Natives in their bazar disputes, and calls for the application of the Penal Code.

—At a recent sitting of the Calcutta Missionary Conference, it was resolved to submit a Memorial to the Government, pointing out that the scheme of Eurasian education recommended by Archdeacon Baly is too denominational. The Memorial is to be signed not by the Conference as a whole, but by the members of it who approve the resolution.—*Indian Mirror.*

—To day's *Bombay Gazette* has a letter dated Moolmein, April 18, containing the following statements, regarding the human sacrifices to allay the ravages of the small-pox:

"Seven hundred of all ranks and ages were to be seized and buried alive under the gateways and towers of the city wall. The numbers were to be distributed as follows:—One hundred Pounhas, one hundred Hpongyees, or Burmese monks, one hundred men one hundred women, one hundred boys, one hundred girls, and one hundred foreigners,—all were to be captured haphazard and buried before the 11th of April, when the Water-feast of the Burmese New Year, the most joyous of all their festivals, would begin. That night the Ahmoodan, the Burmese soldiery, went out and seized on whomever they came across. One hundred and fifty were arrested and locked up, pending the gathering of the full number. The news soon spread, and a terrible panic fell upon the people. Hundreds crowded on board the Flotilla Company's steamers."

We can remember when the Vernacular Schools of Bombay were deserted under apprehensions that Government were siezing boys to be sacrificed for the inauguration of the Ghaut Railway works.

—*Ocerland Mail*, Apl. 30: The Tenth Parliament of Her Majesty's reign was opened yesterday by Royal Commission, the business being confined to the choice of a Speaker. The re-election of Mr. Brand was carried unanimously.

Amongst the deaths recorded this week are:—Lieut. Gen. P. Hill; Col. F. V. Harcourt; Capt. G. Oldmixon; Capt. W. H. Moore; and Mr. G. Grossmith.

An awkward piece of intelligence comes from Turkey. The Russian Government insists upon the execution of Veli Mahomed, the assassin of Col. Commeraoff, and declares the delay of the Porte in dealing with this fanatic as "perilous to itself."—

In consequence of this the Sultan's Government is placed on the horns of a dilemma. Veli Mahomed having been declared mad cannot by Mussulman law be punished. His act was caused, according to the Koran, by "the hand of God," and to put him to death would be to offend all the prejudices of the Prophet's followers in the East. On the other hand, should

he be let off, M. Onou, who represents Russia at the Porte, declares that Turkey must be held responsible. The whole incident furnishes a curious illustration of the difficulty which will ever be experienced in dealing with the Orient. For many reasons there is cause to believe that Veli Mahomed is simply feigning madness, and that the native doctors who have examined him are actuated more by a desire to save his life than to do justice. Yet who is to decide the matter? Turkey can scarcely hand over the assassin to a foreign Power for judgment, as by her own laws he stands acquitted. He is saved in the eyes of the people, and to execute him might cause a revolution in Stamboul.

"Tempora mutantur," remarks a contemporary. Scarcely two years ago and the police-magistrate was occupied in punishing the mob for breaking Mr. Gladstone's windows in Harley Street. For the last few days that street has been crowded and that mansion thronged day and night with admiring and enthusiastic crowds. A month ago Lord Beaconsfield would, on arriving at Windsor, have received a complete ovation; but on April 24 it would appear that, after the marriage ceremony, he walked with his personal "attendant" from the Castle, and passed into the Great Western Station on his return to London almost without notice and almost without a cheer.

An extraordinary find of Roman Coins has just been made by some boys at Filton, a few miles from Bristol. While removing a primrose root from a brook they unearthed a large urn, which was found to contain thousands of coins of the Emperors Domitian and Constantine, may of them in excellent preservation.

The Bishop of Colombo left England yesterday on his return to his diocese. He has informed the Primate that he has arrived at satisfactory terms of agreement with the Committee of the Church Missionary Society.

Wednesday, May 19.

—*Times of India*: It is at last officially notified that Sir D. Stewart, K. C B., has, in virtue of seniority, assumed command of the troops at Cabul and on the line of communication. The whole force under his command will be called the Northern Afghanistan Field Force.

—In the opinion of the Bombay Government and many others the P. & O. Company have been doing this work under the new contract unsatisfactorily.

—Snrgeon D. J. Macdonald has been tried for drunkenness at Dundi Kotal and sentenced to dismissal.

—To-day's papers: Two deserters, natives of Chardeh Valley, have arrived from Herat. They report that perfect anarchy prevails in that city. Eyoub Khau is to all intents and purposes a prisoner. The Afghan troops practice great oppression.

It is reported that troops holding Turkistan Proper, of which the head-quarters are the military cantonment at Takht-i-Pul, have not been paid. Only regiments with Abdool Rahman himself received arrears, consequently desertions are numerous and there is general discontent at Takht-i-Pul.

—*Times of India*: We regret to have to announce the death of Lieut. Dive, of the 2-7th Fusiliers, who was drowned whilst bathing at Kohundelani, in the Bolan, on the 1st instant.

—The Berlin correspondent of the *Standard* states that the Sultan, being unable to pay his forces, has disbanded ten companies of marines. The civil officials are to be greatly reduced in number, and also to have their salaries curtailed by one-third.

—J. Kingsmill, Superintendent Government, Central Press, has been granted an extension of leave for three months.

—The son of Massena, the famous Marshal of France, has just ended his days in an American poor-house. In his youth religious fervour impelled him to enter the cloister; he was called from his monastery to Rome and placed at the head of the Inquisition. Afterwards he renounced the clerical vocation, and took himself to England, where he married. Some years later he emigrated to America; there he started a succession of commercial undertakings, which ended in a financial catastrophe. His conduct in one of these enterprises caused the American Freemasons to renounce him, and even to refuse help to his wife, who took a place as domestic servant. Count Massena sank down step by step, until finally he was obliged to depend upon street beggary. Severe illness drove him to seek shelter in the poor-house of Salem (Oregon), where he died a few days ago of dropsy.

—*Watchman*: The *Spectator* of last Saturday comments with some severity if not asperity on the elevation of Mr. Ryle to the episcopal bench. Our contemporary is evidently desperately afraid that the new Bishop will not be a very "safe" man. He quotes a few passages from some of Canon Ryle's publications in proof that he is an intense and ardent "Protestant," and has used expressions regarding Rome and her teaching which disqualify him from being "of real use in Liverpool." We do not know enough of the new Bishop's antecedents to warrant us in either accepting or rejecting, this *dictum*; but it used to be the boast of our National Church that she was pre-eminently the bulwark of the nation against Popery. People used to think that if the Church of England was not thoroughly and honestly Protestant she had no longer any *raison d' étre*. We have ourselves no fear whatever that Bishop Ryle will prove more pugnacious upon the episcopal bench than most of his brethren. Judging by most instances in the past, we rather expect him to walk in that *via media* which so many strongly-pronounced evangelical prelates have, after their elevation, found to be dignified and comfortable. But that any writer should make a man's Protestant opinions—if you like, his Protestant polemics—an argument against his becoming a Bishop in a Protestant Church passes our comprehension. What a contrast to the spirit of "the noble army of martyrs" belonging to our Episcopal Church in the days of "bloody Mary!" Shades of Cranmer, Latimer, and Ridley, what would you think of this if you should "revisit the glimpses of the moon?"

—Mr. M'All, in addition to his twenty-two stations, has just opened, for a few consecutive "Conferences," the Elysee Montmartre a large dancing saloon in a populous part of Paris. The large hall was well filled the other day to listen to Dr. E. de Pressensè and Pastor Durand Dassier.

—*Word and Work*: At Salisbury, on Tuesday week, there was opened a hall, which has been erected for evangelistic purposes, in memory of John Maundrell, a Wiltshire farmer, who was burned at the stake in 1556.

—*Banner of the Truth*: We are thankful to be able to record a general advance in mission work in Connemara. The recent cruel persecutions have almost entirely ceased. Burnt and wrecked school-houses have been rebuilt and restored. Schools and church services are again well attended. In several cases fresh converts have been gained; for the patient steadfastness of our poor people has once more "overcome evil with good," and even many Roman Catholics now openly admit the conduct of those who returned good for their evil and blessing for their cursing was more like the religion of the meek and lowly Jesus than that exhibited by themselves and by their priests.

Thursday, May 20.

—*Bombay Gazette*: "the evacuation of Kabul has at length, it appears, been definitivly resolved upon. The Government has called for estimates of the cost of destroying all the forts and works which have been constructed around that capital at such a heavy outlay. The fortifications will doubtless be blown up, and the army of occupation gradually withdrawn to the limits settled by the Treaty of Gandamak, which may or may not be subjected to some slight modifications.

—A writer in the same: I hear that the most influential coterie at Simla, hitherto unattached to any religion or scheme of morality, are making preparations to go over to what Protestants call "the Church of Rome." The *Tablet* and the *Indo-European correspondence* are finding their way on to tables hitherto sacred to the unbelieving *Pioneer* and the works of Theophile Gautier, or Emile Zola. Similarly freemasons are to be seen sitting up at night with wet towels bound round their temples and strong tea at hand trying to forget what the Pope calls their "hocus-pocus." The number of aprons and triangles already secreted under beds and behind pictures of the Saints all over India is quite amazing.

—The Str. Zambesi with English Mails left Aden for Bombay, Tuesday, 3 p. m.

—There was a great fire last evening at Colaba at Mr Nusserwanjee Maneckjee Petit; Spinning Mills, near the Gun Carriage works. The damage done is entimated at 2 or 3 lakhs.

—*Times of India*: The three Turks who arrived at Cabul on Friday state that they were taken prisoners during the late war, and were sent from Moscow to Dobisk and kept in chains two years. They escaped and reached Bokhara, and thence arrived at Cabul through Bamian. The authorites are treating them kindly and will send them down to Bombay.

—Mr. Robert Smith, a Castom's Preventive Officer, while doing duty on Board the s. s. Mirzapore, accidentally fell from the ship into a *prow* alongside of it on Tuesday last, and was seriously injured.

—*Indian Daily News*; We learn that the parent Committee of the Church Missionary Society have directed that steps be taken to close the Cathedral Mission college, Calcutta, owing to the extreme difficulty of obtaining men suitable for high educational work, and the failure to obtain an adequate supply of such men from the British Universities.

—*Bombay Review*: Few persons (except a few observant doctors) are aware of the unutterable abominations which enter into the composition of the milk which the people drink. The dirty and unsanitary habits of the native population have completely demoralized and corrupted the milch kine; and instead of the cows and buffaloes grazing contentedly on fields and hill sides, cropping the scanty but wholesome herbage, we find them wandering about the streets and lanes of towns and villages, apparently in an utterly aimless manner, but actually with a fell purpose in view, *viz*; the devouring of filth and garbage. But this is not all. They linger about the environs and outskirts of towns, and devour human refuse with disgusting facility. How far milk may be responsible for the rapid spread of epidemic cholera, medical officers may be able to discover; but it seems certain that this innocent looking beverage often contains thes eeds of death. it cannot be expected that every town and village will be provided with latrines; but at any rate every family could use the dry earth system which even if imperfectly carried out, would be, infinitely preferred to no system at all.

—Same: During this last week the time has come for the floral glory of Bambay island—the brief bright reign of the splendid flowering tree the Goolmohr, which in crimson and scarlet, sparely set off by the feathery green of its foliage, gladdens the eye in nearly every compound and suburban roadside. It is told of the great Linnæus that when the first beheld a Magnolia tree in full bloom he fell on his knees, in a transport of enthusiastic admiration, and thanked the God who had given the world such a vision of beauty. In like manner, if "natural piety" still found place on the earth, any ardent botanist from the sober north might be forgiven for going into raptures when, on arriving in Bombay at this season, the glory

of the Goolmohr should burst suddenly on his sight.

—A shower of iron fell at Catania in Sicily on the night of March 29th. For several hours there was a constant fall of meteoric dust, accompanied by rain, and this dust contained fragments of iron either in a pure metallic state, or in metallic particles surrounded by an oxidized crust, the fragments being of all shapes and sizes, and being immediately attracted by the magnet. They only differed in size from a shower of aerolites.

Friday, May 21.

—*Times of India*: The important news from Afghanistan during the past week is of a political rather than of a military character. Indeed, the military news may be summed up in a few words. General Roberts's force is in the Maidan, and that neighbourhood and the Logar country are reported to be quiet. The Zurmut people still hold the Altimore Pass, which they have strengthened with breastworks; and some three thousand Waziris are assembled in the Dawar Valley, with the object, it is believed, of making a raid upon Thull or Bunnoo. The affair on the plains of Besud is detailed in our to-day's telegraphic news. The most prominent feature of recent Afghan intelligence is, the popular movement in favour of Abdul Rahman. Large parties are leaving the neighbourhood of Cabul daily to join him in Turkistan, the Ghilzai Chiefs of Tezin have offered him their unqualified allegiance, and the people of the country generally are convinced that he is to be the next Ameer. Nor can it be that they look to Abdul Rahman merely as a new and powerful leader who will enable them to offer fresh resistsnce to the British, for that claimant to the throne has declared that he entertains no hostile intentions towards us. He has addressed several letters to Cabul recently, advising his friends to continue at their homes, to cause no excitement, and to resort to no active measures on his behalf, as nothing is to be gained by going against the English. The news published to-day is to the effect that Abdul Rahman has disbanded the greater, part of his force, on the ground that, as he had no hostile intentions towards the British, there was no need for their services at present."

—Press Commissioner: Jellalabad, May 19, —This morning a large gathering of Safis with eighteen standards marched out into the plains of Besud. Our force under General Doran was concealed behind a low hill. The enemy, about two thousand strong, encouraged by the apparent absence of opposition, came well into the plains when our troops advanced to attack them, the cavalry cutting them off from the Barkab Tangi. The result was a complete success. The enemy lost about fifty killed and fled through Tokchi Tangi. Mulla Khalil, Sirdars Abdulla Khan and Nizamuddin Khan were present in the fight. Our loss was about ten wounded; none killed.

—The overland mail steamers from to-morrow week will leave Bombay at half-past five.

—A correspondent of the Agra paper states that as twelve men of the Royal Artillery were marching into the city of Kandahar recently, the rifle of one of them went off, the ball, a Henry Martini, passed though his comrade's arm then through another comrade's heart, and through another comrade's brain The death of the last two was instantaneous.

—Deaths last week 433.

—*Bombay Gazette*; Kabul 20: Last night the Mustaufi was arrested on a charge of intriguing against the British Government, and this morning he has been sent under an escort to India.

—According to Prof. Hitchcock the mortality of intemperate men is nearly five times as great as that of the temperate. Of 100,000 persons, it had been found that 18,000 intemperate people died to 4,000 temperate.

Selections.

CRAYFORD CHRISTIAN CONFERENCE.

HOLINESS: ITS PRIVILEGE AND POWER.

In the principal gathering (after praise and prayer had been presented)

Mr. Henry Varley delivered an address on this subject:— I wish this evening to suggest some thoughts from the passages selected and quoted in the circular convening the Conference. We have already seen that *holiness* may be rendered *wholeness*, that is the full development of the Lord Jesus Christ in our daily walk. I do not know anything that helps me more than this fact, that the Lord Jesus Christ is a Man for my manhood—much stronger than I am, yet so manifesting His strength as not to destroy my will, or to annihilate my individuality, but overpowering by His knowledge, fear, and indwelling, daily taking possession of my spirit, soul, and body. Thus what is demanded is that the whole being should be surrendered to Jesus Christ as Supreme. With this in view I would now call your attention to the passages noted.

"Blessed are the pure in heart, for they shall see God." This is one of the high privileges of those that are holy. In its deepest sense it could be stated of none save the Lord Jesus Christ—absolute purity of heart belonged only to him. Possessed by Him we are warranted in saying that our hearts are pure. We take hold of Christ as a whole. God has not given us Christ destitute of his grandest qualities, He has given us His Son in His entire manhood, in its integrity and fulness, and therefore you and I can rejoice in knowing that God has given us the purity of His blessed Son Jesus Christ. Therefore we get this striking expression, "the pure in heart shall see God." God could have no fellowship with sin; as well might darkness be mingled with light as that we could have fellowship with God unless we were possessed of Jesus Christ.

Mark the expression, "Shall see God." Unbelief has no eyes; it is when we get into the purity of the light that we see God face to face. It is a revealing of God to our souls, as indicated by such words as these: "if any man will love me, him will My father love, and We will come and make Our abode with him." The permanent possession by us of the Lord Jesus Christ, or, to put it the other way, His possession of us, is one of the privileges of those of whom it is written, "the pure in heart shall see God."

But the next thought is the passage, He that loveth pureness of heart, the King shall be his Friend. It is one thing for the child of God to recognise that through the possession of Christ he has a pure heart, but it is quite another thing to maintain the vigour of a life of purity. Purity! what a deep meaning there is in that word! It means the removal of every thing that is offensive to the eye of the Holy Father, it means putting ourselves ofttimes through the crucifixion of the flesh, the mortification of self; it is no child's play, no easy work. The subjugation of our being in our daily life is the rule of warfare, and the rule of work for the child of God. I know there is power in the Lord, but we must never forget the practical reality of our warfare. It is ours to carry our purity into the world, so that the impurity of sin shall be rebuked. In doing so we shall have the king as our Friend, and shall consciously enjoy His friendship.

So we have as the first thought the sight of God, as the second thought the friendship of God, but now notice the next thought, "Enoch walked with God." He pleased God. This is something more than friendship, it is *communion*.

A Sunday school teacher was once asked by one of her scholars what was meant by the words, "He was not, for God took him," with reference to Enoch. The teacher said, with great simplicity, "I think, my child, it must be that there was such a great friendship between God and His servant Enoch that they used to walk together like two very dear companions day by day; evening after evening as the sun went down God would walk with Enoch, and Enoch with God, and one night they walked so far and it got so late that it was too far for Enoch to go home, and so God took him home with Him." Oh, friends. there is a vast deal of precious teaching in that simple illustration given to the Sunday school child.

Mark these three great influences on the Divine side, three great *privileges* of holiness; seeing God, having the friendship of God, and having communion with God; walking with Him till the radiance of His beauty is reflected upon our whole being.

But now we may notice four *powers*, shall I use the word? I think I may; four powers furnished us, that on the human side we may use them—"perfecting holiness in the fear of the Lord."

The first is the word of the Shunammite woman. When speaking of Elijah she said, "I perceive that this is a holy man of God." Mark, it was not Elijah's perception of himself. I apprehend that when we are walking with God, and most really in harmony with His will, we are the least conscious of its effect upon ourselves. The moral beauty of Elijah's character manifested itself to the woman; so should it be with us: if we thus walk with God we shall be recognized as men of God—God's men.

The next thought, "Be ye clean that bear the vessels of the Lord." Here we have meetness and fitness for the Master's work. None are so ready to discern the fitness of His servants as the Lord Himself. We may deceive our fellow-men as to our spiritual condition, but we cannot deceive God. There may be a sham earnestness, a flow of speech, put on to hide the lowness of spiritual life. What a wonderful thought, to be vessels of the Lord! In one sense weak and nothing, yet in another sense mighty. Daniel in Babylon, and Elijah as he went to that widow woman, illustrate this. Weak in themselves, but mighty in the hand of the Lord. But notice, while we are vessels of the Lord, we bear them too. We have the wondrous power of the Lord, and we are to convey it to others around. There are those who do not know what spiritual power is, but they can see and appreciate a holy life, and it has a strangely attractive power upon them.

The next passage is, "the armour of righteousness on the right hand and on the left." Here we have strength and warfare. The Christian must be an armed man. It is out of the question to be in the world and not to be men of war. I do not know that it would not be a good thing if some sudden persecution would visit us, just to scatter us out into the different parts of the world warring for Christ, and to carry a testimony for righteousness into the enemy's camp. We ought to carry our Gospel right into the haunts of sin, even into the drunkard's home, and make him ashamed of his vice. The practical power of the Gospel! How it has been lost sight of by us! May God send us away from this Conference, among other things, armed with righteousness for the overthrow of sin and evil wherever our influence and opportunity may be.

Then lastly observe, "fair as the moon, clear as the sun, and terrible as an army with banners." "Fair as the moon." What makes that moon shine so brightly when she is at the full? You know it is because she is looking steadily at the sun. Were she to turn away from the sun for two minutes she would be black as night. If we are to go forth to shine, we must keep our eyes steadily fixed on the Sun of Righteousness.

Now mark the three expressions—fair, clear, terrible. Now that is God's combination. I believe some would like the first, or perhaps the first two; but they are not prepared for the third. Who is ready for the terrible—terrible

in his attacks upon sin? It is needed, needed greatly. Look at the mission field in China. You rejoice in the work done: but do you realize that by that cursed opium traffic more than three millions of Chinese are every year being slaughtered? Think of it—nearly the equivalent of the population of that vast city from which many of us come! Three millions slaughtered annually, in order that we may get ten millions of revenue for this country yearly. Who amongst us are ready to go to these benighted people and say, "I protest against the action of our country; but I have come to tell you of Him Who so loved the world as to give His only begotten Son that whosoever believeth on Him might not perish, but have everlasting life"?

Now, may I suggest that in the remaining fifty minutes of the Conference we should have some real dealing with God in hearty confession of our lack of power, with the confidence that, as we make known our need, so our God will supply our need out of His riches in glory by Christ Jesus.

Mr S. A. Blackwood in the course of a few closing remarks expressed his conviction that we could not possibly do better than spend the remaining time as had been suggested by Mr. Varley. One of the marks of the prsent day was, he said, a form of godliness without the power thereof; let us then seek from God that power of which we have been hearing to-day, the power of a yielded and consecrated life.

In accordance with this suggestion about half an hour was now spent in waiting upon God, one after another leading the prayers of the assembled congregation. A few closing words of exhortation were then added by Rev. Mr Tyrrel, after which the proceedings of the Conference were brought to a happy conclusion (*Word and Work.*)

TELEGRAPHIC NEWS.

London, May 14th: The *Daily News*, in a leading article this morning, announces that the Right Hon. W. E. Forster has advised the renewal of coercive measures in Ireland.—The Marquis of Ripon started for India yesterday.—H. R. H. Prince Leopold left England yesterday for Canada.—25,000 weavers at Blackburn have struck work, and demand five per cent. increase in their present rate of wages.

15th: Her Majesty the Queen opened the Indian Section of the South Kensington Museum yesterday.—It is stated that Government do not intend to renew [illegible]ve measures in Ireland.

Paris: Prince Orloff has returned to Paris from St. Petersburg to resume his duties as Russian Ambassador.

Constantinople, 16th: The Czar has refused his consent to a proposal of the Sultan, that a commutation of the sentence of death passed on the assassin of Colonel Commeraoff should be granted.

London, 17th: The Great Powers demand that Turkey should surround with its troops the districts in Albania which have risen in revolt caused by the delimitation which the Porte has ordered to be carried out in accordance with the terms of the Berlin Treaty.—It is announced that the Irish measures to be brought before Parliament by Government this Session, will be confined to the relief of distress.

Constantinople 17*th*: The Ambassadors of the Great Powers here have presented a collective note to the Porte on the Montenegrin difficulty, the reply to which proposes a committee of enquiry.

London, 18th: The Right Henourable G. J. Goschen started for Constantinople yesterday.—It is stated that the Porte will be required to accept, of European administration over Turkey.—Mr. Parnell has succeeded Mr. Shaw in the leadership of the Home Rule party.

19th: The election held yesterday for the Wigtown District, in consequence of the acceptance of the office of Lord Advocate for Scotland by Mr. J. McLaren, has resulted in the return of the Conservative candidate. At the general election Mr. McLaren was returned by a majority of 12.—A vacancy having occured in the representation of Sandwich by the elevation of the Right Hon. E. H Knatchbull-Hugessen to the Peerage, an election for that borough took place yesterday, when Mr. Roberts, the Conservative candidate, was elected by a large majority.

20th: Parliament was opened to-day by Royal Commission, and the Queen's speech was read by the Lord Chancellor. It stated that our foreign relations are friendly, and hoped in concert with other powers to promote the early and complete fulfilment of the Berlin Treaty.—Respecting the carrying out of effectual reforms and the inauguration of equal laws in Turkey and unsettled territorial questions, the fulfilment of which is essential to avert complications in the East, the Right Hon. G. J. Goschen has been despathed to Constantinople with this object in view.—Since last addressing Parliament the gallantry of our troops in Afghanistan has been conspicuous. The labours of Indian Government have been unremitting to effect a settlement, by Her Majesty laments that the end in view has not been attained.—Efforts will be unceasingly directed to the pacification of Afghanistan, to the establishment of institutions best fitted to secure the independence of its people, and restore friendly relations with the British Empire.—The codition of Indian finance, as recently made known, requires special attention and the fullest information will be supplied to Parliament on the subject.—Her Majesty's Government continues to recommend South African Confideration, and maintains supremacy over the Transvaal.—The Peace Preservation Act in Ireland will not be renewed.—The following measures are announced: Burials Bill, renewal of the Ballot Act, reform, of the Game Laws, to enforce liabilities of employers for accident to their workmen, and extension of Borough franchise to Ireland.—A meeting of the Conservative party was held yesterday, when the Earl of Beaconsfield delivered a speech, in which he said that he would retain the leadership of the party, and attributed their recent defeat to a desire among the electors for change. He recommended dignified opposition, and proper organization of their local forces. The Earl of Carnarvon was present at the meeting.—The Blackburn weavers, who went out on strike a week ago for an increase in their wages, resumed work yesterday on their old terms.

Alexandria, 20th: The Marquis of Ripon arrived here this morning, and has proceeded in a special train to Suez.

PASSENGERS SAILED.

Per P. and O. Str. *Mongolia*, 15:

For Southampton.—Mrs Macdonald and two children, Mr and Mrs R V Hearn and three children, Mr and Miss Whyte and child, Mrs Shewell and infant, Mr and Mrs F M Halliday and infant, Mrs Browne and daughter, Mr T Bosanquiet, Lieut Chapman, Mrs Hobson and granddaughter, Col MacDonald, Capt W B Hall, Mr T Fairclough, Mr J Cameron, Miss Mecham, Madame Vouillon and two children, Mr Glendinning, Mrs Heyland, Mr S Stuart, Mr F Beddy, 2 Misses Taylor, Mrs Long, Mr F Pain, Lieut H W Pearse, 70th Regt, Surg J E V Foss, Capt Mansell Pleydell and Mr Haworth.

For Brindisi.—Mr James Chisholm, Mr H Craig, Mrs Blowers, Mrs Thornton, Miss Cameron, Mr Frank Woodroffe, Dr B L Harding, Mr C Rustomjee, Ben C S, Major W H Beckett, Mr W Macaulay, Mrs Phelps, Sir Thomas Thompson, Capt S Murray, RA, Mr A R Ward, Mr H Harley, Mr F C Tarrapurvalla, Mr B Rustomjee Major D C Pedder, Mr H Livesay, the Hon'ble C H S Erskine Mr J A Shepherd, Mr W H Comyn, and Mr W J Brewer.

For Venice.—Mr Hill, Mr C Bosack, Mr Magnus Mowat, Major H S Daniell, and Capt Armstrong.

For Aden.—Mr C F G Lester, Mr W D Ainslie, and Mr Wallace.

Per Str. *Vorwarts*, 20:

For Trieste.—Mr P. Daendliker, Mr and Mrs C Wilmer and children, Mrs Goldman, Mr Michlenghans, Mrs and Miss Walmesley and infant, Mr and Mrs Coghlan, CS, and infant, Mr and Mrs M H Glenny, M C S, Mr F Peile, Professor Minayeff, and Mr and Mrs Joseph Janni

For Port Said.—Mr F Esktein and 3 deck.

For Suez.—Mr P Vuccino and 1 deck.

PASSENGERS ARRIVED.

Per P. and O. Str. *Mirzapore*, 18:

From Southampton.—Lady Fergusson and infant, Miss Fergusson, Miss E Fergusson, Lieut Fergusson, Capt M S Bell, 2nd Lieuts F H Smith, "Hon W Eden," H James "R McFarlance, Lieut E B Anderson, Lieut N J Noble, Col G H Fraser, Major and Mrs Horsford Mr W Vivian, Col McGilliway, Mr W Ogilvie, Mr R Frendel, Cond J Graham Mrs Graham, and Mr J T Day.

From Venice.—Mrs Manson and Mr and Mrs Scott and infant.

From Brindisi.—Mr and Mrs Millier and infant, Dr and Mrs F Smith, Mr A F Dennis, Mr C Tweedie, and Mr J W Cherry,

Domestic Occurrences.

MARRIAGE.

Janni—Nathan—May 19th, at the residence of the bride's sister, 165, Malabar Hill, Joseph Janni, of Trieste, to Anna, third daughter of the late A Nathan.

DEATHS.

Jolley—May 11th, at Middle Colaba, after a protracted illness, Ann Elizabeth, daughter of Mr. D Jolley, aged 12 years 7 months and 17 days.

Bayly—May 13th, at Kurrachee, Ada Margaret the beloved wife of A. W. L. Bayly, Lieut-10th Regiment [attached 4th Bombay Rifles], aged 21 years.

"BOMBAY GUARDIAN."

Subscriptions received from 15th to 22nd May 1880.

Rev. Ramcrushna V. Modack, 31st December 1880, Rs. 7-10; W. Prisce, 1st May 1881, Rs. 7-10; Rev. J. D. Waugh, 22nd January 1881, Rs. 7-10; S. Steele, 28th February 1881, Rs. 9-4; Bombay Govt. for 2 copies, 12th April 1881, Rs. 12; Mechanies Institution, 31st March 1881, Rs. 6; Mrs. Chandler, 31st December 1880, Rs. 7-10; A. Burntside, 3rd October 1880, Rs. 7-10; James Morris, 31st December 1880, Rs. 6.

Advertisements.

Mrs. Scott, Midwife and Nurse, offers her services to the Ladies of Bombay and out-Stations. Mrs. Scott has been 18 years in this profession. Testimonials can be shown and references given. Apply to Female Workshop, Grant Road.

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